

and Norman Shanks's stimulating but brief, six-page essay on "Church and Society in Glasgow Today", the rich Glasgow tradition of practical pastoral work is largely neglected. Another reason for the relative lack of theological innovation at Glasgow, hinted at by some contributors but not directly confronted, may have been the sectarian tensions in the city, strengthened by the large nineteenth-century influx of population from Ireland. In a situation of communal and sectarian tension, many Protestants evidently felt that the primary purpose of a theological hall should be to teach the established orthodoxy weakening the common front against the "others" by theological speculation. Yet, however we might appraise the Glasgow "traditions" in theology, Christianity in Scotland has certainly been enriched by the memorable individuals celebrated in this volume.

Stewart J. Brown
University of Edinburgh

Ursula Hall, St Andrew and Scotland. St Andrews University Library, 1994. xii + 177 pp. £16.00

It might be suspected from the title that this is a book about the cult of St Andrew in Scotland alone. It is to the author's considerable credit that it is much more than that. The opening chapters deal with the earliest authorities for St Andrew himself; the emergence of saints' cults and the veneration of relics in the early Church; and the growth of St Andrew's cult up to the time of Pope Gregory the Great. Scotland is not reached until chapter four, which tackles the difficult question of when St Andrew's cult arrived at St Andrews. This is followed by discussions of the churches and religious communities of medieval St Andrews, a chapter entitled "St Andrew and Scotland" which analyses the evidence for St Andrew as Scotland's patron saint, and finally a brief account of St Andrews as burgh and university. Additionally there is also an "excursus" on St Andrew's bones and another "excursus" on the different ways in which St Andrew's death was portrayed in the middle ages. A keen awareness of Christendom as a meaningful entity throughout the middle ages informs the book as a whole. As a result Andrew in Scotland is successfully placed in a

wider context, and a deeper understanding is gained of how cults were fostered in the middle ages and how relics could travel or be “discovered”.

This excellent breadth of vision is not the only of the book’s virtues. It generally manages to combine readability with a sober and sound assessment of often contradictory and intractable evidence, especially in the early medieval period. This is particularly so in dealing with the problem of St Andrews’ foundation. Medieval sources are (for once) unanimous in naming the founder as a Pictish king called Ungus son of Uurgust. By a cruel fluke, however, there were two kings of this name. Ursula Hall puts the case for each king, and plumps for what she describes as a “comfortable compromise” when she proposes that the earlier Ungus (who reigned 729-61) initially brought devotion to St Andrew to St Andrews, but that St Andrew’s relics only appeared later, and may have been “discovered” on site during the reign of the second Ungus (820-34) (pp.70-1). Her wide knowledge allows her to point out that parallels for relics of major saints being established at new sites belong to the ninth, rather than the eighth century: St James’s tomb was “discovered” at Compostella about 830 and the bones of St Mark are said to have arrived in Venice in 828 (pp. 66-7). It is also characteristic of her realistic assessment of such problems that she finally concludes that no proper answer is available (p. 77). She also regularly shows a close and detailed knowledge of the sources. For instance, to my knowledge she is the first to draw attention in print to a brief late-medieval chronological piece which tantalisingly refers to St Andrews’ foundation by Ungus son of Uurgust in 761 (p. 58).

The thoroughness of the research which has gone into this book is not, however, so clearly in evidence when it comes to discussing the Celtic dimension of her subject. The worst blemish is in the account of the confrontation between the Columban and Augustinian missions in Northumbria. Ursula Hall persists in portraying this as “Celtic Church versus Roman Church”, despite the fact that on the key issue of the observance of Easter the Church in the south of Ireland had, since the 630s, been as orthodox as Canterbury or York. There has, for rather more than a decade now, been a number of studies by scholars of both

the Irish and Welsh Church in the early middle ages which have effectively debunked the notion of a “Celtic Church”.

The most controversial part of the book, however, is probably chapter six, where it is argued that St Andrew “was far from being *the* “patron saint” of Scotland down to the middle of the thirteenth century” (p. 119). Other saints (notably Columba and Margaret) did, indeed, remain significant as protectors of king and kingdom. She is also surely correct to look for the operation of a St Andrews’ interest in the promotion of St Andrew’s cult. I feel, however, that her healthy scepticism has led her to underestimate the designation of the chief bishop of Scotland as *episcopus Sancti Andree*, “bishop of St Andrew”, from at least the twelfth century. Moreover, she herself refers to the mid-twelfth century evidence that St Andrew was believed to have come to Scotland in person (p. 125). Not only did the *Scoti* believe (from the seventh century, at least) that they were identical to the *Sciti*, Scythians, but we have Bede’s testimony that the Picts were also deemed to have originated in Scythia. It must have seemed a small step from this to claim St Andrew, “apostle of Scythia”, as apostle of Scotland. When and in what circumstances this small step was taken remains obscure. It seems well established in the twelfth century, however. There is room, at least, for further discussion of the origins of St Andrew’s role as Scotland’s patron saint.

Dauvit Broun
University of Glasgow

Callum G. Brown, *The People in the Pews: Religion and Society in Scotland since 1780*. Studies in Scottish Economic and Social History No.3; Economic and Social History Society of Scotland, Department of History, University of Strathclyde, McCance Building, 16 Richmond Street, Glasgow G1 1XQ (Glasgow, 1993), 52 pp.

This short pamphlet covers an enormous territory, and provides a bibliography for further reading. There are no surprises; this is very much what Dr Brown has said elsewhere, and it is in the mainstream. We may welcome his interest in the Secession/Relief/UP tradition which has been so neglected, and we may also welcome the caution

